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THE PERKINS SCHOOL OF THEOLOGY JOURNAL

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their first obligation the proclamation of the gospel, however varied their methods may have been.

Chapter two develops the idea that Christian preaching and teaching are most fruitful when they are learned and practiced in fellowship with each other. In this manner teaching is rescued from wooden aloofness and preaching is protected from ranting.

Chapter three maintains that preaching is a ministry to the common life; that people must be shocked out of their slef-styled right of defeating the Lord's love, each in his own way.

In the final chapter it is made clear that preaching and worship must proceed together. Each has its distinct functions, but one cannot be a substitue for the other: "To take the Lord's body and blood does not make any less necessary the clear exposition of the gospel. This the pre-Reformation Church too often forgot. To preach and teach the full import of the gospel does not mean that the acts of private and public worship can be curtailed. The Reformers realized this, but many of their followers have forgotten."

The Christian road to God has always been a "united pilgrimage" of preaching and worship, with the Bible holding a central place in preaching.

THOMAS H. MARSH

THE CHRISTIAN DOCTRINE OF GOD

By Emil Brunner. Philadelphia: The Westminster Press, 1950. 361 pp. $6.00.

Calvanism scores again. Emil Brunner continues his remarkably active presentation of the Neo-Reformation theology, which ought perhaps in this case to be called Neo-Calvinistic theology. While Luther is referred to a good many times, except for the doctrine of Scripture, he is honored usually at points where he agrees with Calvin.

An Arminian is surprised to discover that the word "Father," with reference to God, does not appear in the index. "Glory," "majesty," "sovereignty," "wrath," appear with considerable frequency. Never do we have "fatherhood" or "fatherliness." The phrase "the love of God" appears only to be reinterpreted. Brunner insists that we must relearn its meaning through the Greek word *agape*, which is to be defined by the self-revealing of this righteous or wrathful God of the Bible. The message of Paul in Romans 8 is emphasized; God is with and for the Christian believer. The teaching of Jesus in Luke 6 is neglected; there the Father God is kind to the ungrateful and the selfishly evil. Brunner writes, "Just as we ought to know that God alone in Jesus Christ is the God of Grace, and outside of Jesus Christ the God of Wrath, so ought we to know that He is only gracious to him who believes, but that He is not so to him who is outside the sphere of faith." The term "election" is listed 7 times in the index, and the word "predestination" gets 16 notices there. Dr. Brunner defines Dogmatics as "a function of the teaching Church; speaking generally, it is a service which is rendered for the sake of the doctrine of the Church."

The book seems strangely out of joint with the current of modern thinking in this country. We surely do not wish to return to medievalism, in the service of dogmatics; less do we wish to have a single man set himself up as authority for the whole church.

J. T. CARLYON

WILLIAM TEMPLE'S TEACHING

Edited by A. E. Baker. Philadelphia: The Westminster Press, 1951. 202 pp. $3.00.

Here is a rich resource book. Canon Baker has gathered the most interesting and, for the preacher, the most valuable writings of the late Archbishop of Canterbury. The book is of particular value for Methodist preachers, who are minded to seek inspiration from great Anglican thinkers rather than from the prevailing Calvinism of the Neo-Reformation School. I have found nowhere a more stimulating and satisfying interpretation of the doctrine of Sacrifice, associated with the Sacrament of the Lord's Supper. And note this fine statement on the Holy Communion, "If you come there, giving nothing, with no intention that your life should be used by God and for Him, then you will receive nothing. He will be offering you His perfect life of love, but you will be shutting it out. When you come with those things about you which are the opposite of

God, because they are the opposite of love . . . they make a block in the channel through which the life of Christ might reach you."

Read in condensed form the master sayings of this magnificent preacher and be glad. Look especially at the treatment of Revelation, Eternal Life, The Person of Christ, The Holy Spirit, Worship, Prayer, Democracy, and Education. Here is a volume in Theology, spoken simply and clearly and with no effort to crowd everything into a tight system.

J. T. CARLYON

GOD IN EDUCATION

By Henry P. Van Dusen. New York: Charles Scribner's Sons, 1951. 128 pp. $2.00.

A courageous and thoughtful analysis of the pressing question of the place of religion in education. The President of Union Theological Seminary treats this as "for education both the basic and the final issue — the issue of Ultimate Truth, the bearing of the *truth*, for which religion stands, on the philosophy and structure of education as a whole; that is, what if any is the meaning for educational theory and practice of the recognition of God."

Dr. Van Dusen points out the unfortunate misunderstanding of both Descartes and Kant, which has misled modern educational philosophers. Each of these men put God at the center of his system; but both are so quoted as now to rule God out of any important place in education. We have become the heirs of five monstrous evils which tend to be the "dominant characteristics of the Modern Outlook;" they are "Individualism, Intellectualism, Modernism, 'Scientism,' Dualism." As against these, we must seek "the restoration of religion to a position of necessary and unchallenged centrality; and the acknowledgment of the reality and the regnancy of the Living God as the foundation of both learning and life."

The closing chapter presents a fresh and sincere interpretation of what the Founding Fathers intended by their concern for the separation of Church and State. It includes a review and a criticism of the Supreme Court ruling in the "McCollum Case" of 1948. Over the judgment of the Supreme Court he appeals to the people to make their demand for "a wide variety of provision of religious instruction and religious worship in public schools and colleges." This may prove an historic book.

J. T. CARLYON

THE SHORTER OXFORD BIBLE

Abridged and Edited by G. W. Briggs, G. B. Caird and N. Micklem. New York: The Oxford University Press, 1951. xxiii+476 pp. 2 maps. $1.85.

In a most attractive printing, the Oxford Press offers an abridged Bible. The selections are prefaced by brief, non-technical and carefully prepared introductions, which serve not only to inform the reader as to what he may expect, but also to supply a historical thread to make the extracts properly cohere. About three-fifths of the material is from the Old Testament. Selections from the Apocrypha are also included.

A chief concern of the editors is to show that the Bible is the record of the People of God, or, "to use a word which means exactly the same thing, and is equally scriptural, the Church." Therefore, after nine pages of introductory narratives from the first eleven chapters of Genesis, the main headings of the next six sections are "The Old Testament Church" folowed by subheads in order: "Stories of the Patriarchs," "The People," "The Land," "The Prophets," "The Priests," "The Wise Men." The New Testament material is grouped in five sections: "The New Testament Church," with subheads, "The Gopel," "The Teaching of Jesus," "The Apostles," "The Apostolic Letters: The Christian Way of Life," and finally "The Christian Faith." The variety of materials which the Scriptures offer is too great to be subsumed into these categories without some violence. Nevertheless there is satisfaction in an order.

For the most part the text is that of the King James version, modified when necessary for clarity. In America, at least, the time is at hand when we should definitely strive to replace the King James version with the new RSV, which in the near future will be available for the whole Bible.

FRED D. GEALY

WELCOME TO DEAN MERRIMON CUNINGGIM AND DR. ALBERT C. OUTLER

By Robert W. Goodloe, *Secretary of the Faculty*

THEOLOGICAL education has become a big business. Last year approximately twenty-five hundred young men and women were candidates for the degree of Bachelor of Divinity in Methodist institutions, and more than one thousand other persons from our Church were pursuing similar studies in seminaries of other denominations.

The Perkins School of Theology assumes its proportionate share in this common task. To leadership in this work, Southern Methodist University has called Dr. Merrimon Cuninggim. Born in a theological professor's home, graduate of the best American schools, Dr. Cuninggim spent three years as Rhodes Scholar in Oxford, and upon returning to this country he took up studies in the Graduate School of Yale University, from which institution he received the degree of Doctor of Philosophy.

A half dozen years ago, when many men of note all but dismissed the function of religion in higher education, the new dean of the Perkins School of Theology wrote a volume entitled *The College Seeks Religion.* The authorities of the Yale Divinity School looked upon that work with such favor that it was published in a series entitled Yale Studies in Religion. Any careful survey of the attitudes now assumed by leaders of Church and State concerning the place of religion in the training of young men and women will show that the judgment expressed by Dr. Cuninggim is widely accepted today. In the more immediate work of promoting Christian Education in the local church, Dr. Cuninggim has made frequent contributions.

Along with the appointment of the new dean of the Perkins School of Theology came the announcement of Dr. Albert C. Outler as Professor of Christian Doctrine. Dr. Outler studied first at Wofford College, then at the Candler School of Theology, and finished formal training with such honors at the Yale Divinity School that when the Dwight Professorship of Theology became vacant, he was invited to give instruction in the field in which he had studied there. Before taking up his duties at Yale, Dr. Outler served as pastor for seven years and then for a like period taught in the Divinity School of Duke University. In the midst of pastoral and teaching duties, he has found time to contribute chapters to three different books and has prepared various pamphlets and book reviews.

The faculty and student-body of the Perkins School of Theology extend greetings to those two distinguished leaders and commend them to the Church in which we serve.

THE DEAN'S PAGE

ON September first the Perkins School of Theology acquired a new dean. This fact of itself means nothing, for deans come and deans go, and schools have a way of outlasting them. Any change in administration, however, serves at least as a point of reference in the School's history and as an occasion for corporate self-examination. For my own part, I am aware that the ropes of deanship take a lot of knowing; and I feel deeply the challenge of the post, the lack of personal wisdom and the need for God's guidance.

As a newcomer, therefore, I have little to share with you except my own impressions, limited as they must necessarily be, of the life and temper of the School. For those among you who know Perkins better than I, there will be nothing new in what I say. I simply record the impressions which the School would make upon any of you as alumni and friends, after an acquaintance of two months or so.

You would be struck with the purposiveness of the Faculty. This body of able gentlemen mean to have here a first-class seminary, and are willing to work hard to that end. There is no pretense that we have arrived. By their great generosity Mr. and Mrs. Perkins, and in lesser yet still large measure, many others have provided physical facilities among the very best in this country. But of necessity and by themselves our donors cannot bring to the level of the physical plant the academic work of the School. That is the Faculty's job. The point is that the Faculty see it as their job and are determined to perform it, as shown by their large willingness to undertake committee assignments calling for careful analysis of the present and planning for the future. I shall welcome the chance to keep you informed, through these pages, of the progress they make.

But you will also be impressed by the difficulties under which the Faculty labor. In light of the particular pressures of routine work upon them how do they have energy for general analysis and planning? The present size of the student body—398 at the moment of writing—is three times as large as it was six years ago, yet through the same span the size of the Faculty has stayed just about the same. This fact has many serious ramifications, all adding up to a load upon the faculty much too heavy to permit them to do their best work. As a friend of this institution you will be glad to know that the administration of the University is aware of this problem and is taking constructive steps to alleviate it.

You will be pleased with the student body. All of them are deeply committed to the work of Christ and His Church. Many of them are exceptionally able and personable. Because of the size to which the School has grown, some degree of selectivity has already had to be instituted. The newly established Faculty Committee on Admissions is now at work formulating policies on selection and related matters, and the caliber of the student body promises to be even higher in the years ahead. Your recommendations mean much to us; we shall continue to appreciate your careful appraisals of the applicants about whom we write you.

Much more would strike your eye, and, I believe, warm your heart. Come and see. You will note elsewhere in this issue the announcement of the distinguished program for Ministers' Week this year, which Dean Hawk arranged before his retirement. We hope you will visit us then.

MERRIMON CUNINGGIM

METHODISM AND THE CATHOLIC TRADITION

By UMPHREY LEE

President and Mrs. Umphrey Lee toured the Continent during July and August. While in Europe they attended the eighth Ecumenical Methodist Conference in Oxford, England, held during the latter part of the summer. President Lee delivered one of the outstanding addresses of the Conference, and it is a pleasure to make this address available to the readers of the Journal.

THE EDITOR

TO discuss intelligently the subject, "Methodism and the Catholic Tradition," one should know what Methodism is and what is the Catholic tradition. As to the Methodists it is not easy to define a movement which has spread almost throughout the earth and has taken on different forms in different nations. I have been told that the British Methodists do not always agree on every point, and I have seen British visitors attempting to conceal their surprise—if not consternation—at some aspects of American Methodism. A student from Pakistan recently asked a colleague of mine, "What is the difference between Methodists and Christians?" To discuss adequately the subject of this paper I should have to consider the differences between Methodists and Methodists.

Although arguments still continue as to what John and Charles Wesley believed, it would seem better to discuss today the Catholic tradition and John Wesley. Here there will be difficulty enough, since as everyone knows competent scholars have disagreed as to what Wesley believed and intended: Father Piette thinks that Wesley inaugurated a reaction against Protestantism, and the late Doctor Cell believed that Wesley redeclared the pure faith of the Reformers.

Nor is it easy to define the Catholic tradition. There are too many claimants to the inheritance. It is true that some Anglo-Catholics write and speak as if there were a body of doctrine and a practice which are accepted equally by the so-called Catholic branches, the Greek Orthodox, the Roman Catholics and the Anglo-Catholics. But as that excellent little book, *The Catholicity of Protestantism,* has pointed out, the Orthodox Eastern Churches hold that the Orthodox Church is "the whole and only Catholic Church" and the Roman Catholic Church holds that it is dangerous error "to think that one can adhere to Christ, the Head of the Church, and refuse allegiance to his Vicar on earth." The hospitality of the Anglo-Catholics in acknowledging the catholicity of the Orthodox and of the Romans is not returned. There are times when one feels that the Free Churches are unduly sensitive to the claims of the so-called Catholic groups, but one can not escape the feeling also that the writings of the Anglo-Catholics show an uneasy awareness of the uplifted eyebrows of Rome.

Professor Clement C. J. Webb once

referred to the difficulty of recovering the theology of the Oxford Movement because of changes in thought since the middle of the Nineteenth Century, particularly those changes brought about by the doctrine of evolution and by biblical criticism. It is sometimes difficult to recover the theology of earlier Anglicanism because of the Anglo-Catholic controversies. When we ask what Wesley believed we are likely to begin arguing about what, in the light of nineteenth-century controversies between Protestants and Catholics, we think Wesley should have believed. Instead of attempting to fit the discussion of Wesleyanism to the Procrustean bed of nineteenth-century disputes, it is better to attempt at least to see the problems of the Eighteenth Century in the light of that century.

It is admitted by all that Wesley grew up a High Churchman in the home of a High Churchman. His parents were themselves converts to High Churchmanship and therefore, as converts frequently do, held the more tenaciously to their views. In later years John Wesley described his childhood training.

"From a child I was taught to love and reverence the Scripture, the oracles of God; and next to these, to esteem the primitive Fathers, the writers of the three first centuries. Next after the primitive church, I esteemed our own, the Church of England, as the most scriptural national church in the world. I therefore not only assented to all the doctrines, but observed all the rubrics in the Liturgy; and that with all possible exactness even at the peril of my life."

As everyone knows this description does not cover all of Wesley's High Churchmanship. It is interesting to compare his beliefs and practice with those which the Tory firebrand of Queen Anne's age, Sacheverell, declared to be the marks of a High Churchman.

"A High Churchman," said Sacheverell, "is High for the divine right of Episcopacy, High for the uninterrupted Succession, High for the Liturgies against extemporary prayers, High for the primitive doctrine and discipline of the Ancient Church. . . . He believes separation from the Church of England to be a damning Schism, and the Dissenters to be in a very dangerous state, notwithstanding the toleration. . . . He is so High as to observe the traditional customs as well as the written laws of the church, and he always bowed very low before the Altar and at the name of Jesus." (Quoted by G. M. Trevelyan, *England Under Queen Ann, Blenheim,* p. 52).

When one compares Wesley's views in his earlier years with this statement by Sacheverell, it is obvious that there is much agreement. Wesley regarded the three-fold order of the ministry as authorized by Scripture and believed that none should administer baptism or the Lord's Supper unless ordained by bishops in the uninterrupted succession. This view he held until 1746. But this was not all. In 1745 he thought it providential that he had not persisted in the impetuosity of his High-Church zeal. If he had done so "neither should we have been willing to converse with Dissenters, nor they to receive any good at our hands." In the same year he was defining Schism as causeless breach, rupture or division within the church, a definition which enabled him to avoid discussion of the sin of Schism as separation from the church.

Whether Wesley practiced some of the acts mentioned by Sacheverell I do not know, although I suspect that he did. Certainly he did follow so closely the rubrics of the Liturgy as to cause great offense to less zealous churchmen.

The dates mentioned, 1745 and 1746, indicate that the older theory, that Wesley discarded his High-Church views at the time of his conversion in 1738, can

not be maintained. It is unnecessary to stress this since modern historians, especially Doctor J. E. Rattenbury, have proven the point beyond any necessity of argument. It seems wise, however, to consider briefly the manner in which Wesley's changes of opinion came about.

It has been often taken for granted, I believe, that Wesley moved almost carelessly from his inherited opinions, often making radical changes after reading a single book. The two instances cited most frequently as examples of this deplorable lack of intellectual earnestness are Wesley's denial of his High Church views of the ministry after reading Lord King on the primitive church and his change of views on the American situation after reading Doctor Johnson's pamphlet, *Taxation No Tyranny.*

Elsewhere I have discussed in some detail the latter of these instances. It is enough to say here that there is good evidence for the view that Wesley did not change his mind about the Americans except as to their intentions. He had plead for a consideration of the American position on the grounds of justice and of common sense, but at no time did he advocate their independence. It can be shown that at the time of reading Johnson's pamphlet he most probably received the official account of the Battle of Lexington with the King's statement that the Americans must be either colonists or independent. There is no doubt that Johnson's pamphlet influenced Wesley, but there seems to me also no doubt that the King's statement and the account of the Battle of Lexington convinced him that the Americans aimed at independence, as they did. This Wesley, both as a Tory and as an admirer of George III, could not condone. To Wesley the English government's actions were unwise, but they did not justify rebellion.

It seems to me that a similar explanation must hold for the year 1746 when Wesley read Lord King's book on church government. He had a little while before declared himself convinced of the necessity of episcopal ordination by one in the uninterrupted succession for the valid administration of the sacraments, yet when he read Lord King's book Wesley noted in his *Journal*: "In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught; but, if so, it would follow that bishops and presbyters are (essentially) of one order . . . ." And in later years he said that Lord King's book convinced him that bishops and presbyters are of the same order and have the same right to ordain.

To understand why Wesley was ready to accept evidence that seemed to prove views so opposed to "the vehement prejudice" of his education it is necessary to notice how Wesley had been modifying his High Church opinions. Many years later he wrote to the Printer of the *Dublin Chronicle:*

"In my youth I was not only a member of the Church of England, but a bigot to it, believing none but the members of it to be in a state of salvation. I began to abate of this violence in 1729. . . . When I was abroad, I observed every rule of the Church, even at the peril of my life . . . . I was exactly of the same sentiment when I returned from America."

But Wesley had abated some of his High Church violence (as he called it) while in America. In the self-analysis entered in his *Journal* under date of January 24, 1738—that is, while Wesley was on shipboard returning to England—there are some paragraphs in the Standard Journal which were added from a manuscript in the possession of Henry Moore. The entries are revealing.

"For many years [wrote Wesley] I have been tossed by various winds of doc-

trine. I asked long ago, 'What must I do to be saved?' The Scripture answered, 'Keep the commandments, believe, hope, love; follow after these tempers till thou hast fully attained, that is till death; by all those outward works and means which God hath appointed, by walking as Christ walked.' "

Wesley felt that he had avoided leaning too much either to dependence on outward works or on faith without works. But he had not found a great deal of help in some places.

"But before God's time was come, I fell among some Lutheran and Calvanist authors, whose confused and indigested accounts magnified faith to such an amazing size that it quite hid all the rest of the commandments. I did not then see that this was the natural effect of their overgrown fear of Popery; being so terrified with the cry of merit and good works, that they plunged at once into the other extreme. In this labyrinth I was utterly lost; not being able to find out what the error was, nor yet to reconcile this uncouth hypothesis either with scripture or common sense.

"The English writers, such as Bishop Beveridge, Bishop Taylor, and Mr. Nelson, a little relieved me from these well-meaning, wrong-headed Germans. Their accounts of Christianity I could easily see to be, in the main, consistent both with reason and scripture. Only when they interpreted scripture in different ways, I was often much at a loss. And again, there was one thing much insisted on in scripture — the unity of the Church — which none of them, I thought, clearly explained or strongly inculcated."

Wesley found what he thought was a sure rule of interpreting scripture in the Vincentian canon, the consensus of the ancients as to what was everywhere and always believed; but he had gone too far here.

"Nor was it long before I bent the bow too far the other way: 1. By making antiquity a co-ordinate rather than subordinate rule with scripture. 2. By admitting several doubtful writings as undoubted evidences of antiquity. 3. By extending antiquity too far, even to the middle or end of the Fourth Century. 4. By believing more practices to have been universal in the ancient church than ever were so. 5. By not considering that the decrees of one Provincial Senate could bind only those provinces whose representatives met therein. 6. By not considering that the most of those decrees were adapted to particular times and occasions; and consequently, when those occasions ceased, must cease to bind even the provinces."

At the time that Wesley was revaluing his views about salvation and the Early Church, he had become acquainted with Christians of other communions, particularly with the Moravians whose orders he apparently considered valid. And after the center of his religious interests shifted to present salvation, peace, joy, love, brought into the heart through faith, Wesley was thrown with some who did not hold communion with any episcopal church. Were all these lost? Is a church with an episcopally ordained ministry, with the uninterrupted succession necessary? In this frame of mind Wesley, student of the Early Church for so many years, was, as he put it, "ready to believe" that Lord King's book was a "fair and impartial draught," even though accepting the conclusions was distasteful.

This somewhat lengthy consideration of Wesley's change of mind about the divine right of episcopacy and the identity of episcopal and presbyterial orders has been for a double purpose. In the first place, it is not correct, I think, to suppose that Wesley simply read some book and immediately adopted its views. His changes

of opinion on important matters came at the end of a train of thought and of circumstances and were often crystallized by the arguments of a skillful proponent. In the second place, this particular change of mind was fateful for Wesley and for Methodism. It cut him off forever from those to whom episcopacy is a matter of doctrine, the majority of Christians today according to Doctor Sparrow Simpson. Although this argument from numbers seems somewhat American, yet it is true that the Orthodox Church, the Roman Catholic Church and the Anglo-Catholics believe their own episcopacy to be a matter of doctrine. The Methodists, following John Wesley, do not.

This change of opinion about episcopacy did not cause Wesley to abandon his view of the Church, a fact which his contemporaries would have understood better than our contemporaries who must needs think in terms become rigid from much controversy. Three years after he had declared that he did not believe in the uninterrupted succession or that bishops form a distinct order of ministry, Wesley wrote to a Roman Catholic: "I believe that Christ by His Apostles gathered unto Himself a Church, to which He has continually added such as shall be saved; that this catholic (that is, universal) church extending to all nations and to all ages, is holy in all its members, who have fellowship with the holy angels, who constantly minister to these heirs of salvation; and with all living members of Christ on earth, as well as all who are departed in His faith and fear." If this is taken seriously it must be recognized as a catholic interpretation of the Church.

Nor did Wesley's change of mind about episcopacy cause him to alter his views about the Lord's Supper. What Wesley believed about this sacrament when he was a High Churchman in Oxford he continued to believe all his life. This Doctor J. E. Rattenbury has brought out admirably in his most recent book, *The Eucharistic Hymns of John and Charles Wesley,* and, therefore, needs the less notice here. The Lord's Supper is a memorial but not a mere memorial. It is a sign of present graces, a means of grace, a pledge of future glory, a commemorative sacrifice, a sacrifice of ourselves and of our goods. To be sure the emphasis is placed upon the disposition of the communicant—there is nothing of the magical in Wesley's theory—but a pragmatic age may find it difficult to realize that when Wesley spoke of the means of grace he meant just exactly that. Wesley was particularly insistent that the sacrament of the Lord's Supper is a converting ordinance; "What surer way have we of procuring pardon from Him, than the showing forth of the Lord's death; and beseeching Him for the sake of His Son's sufferings, to blot out all our sins?"

Wesley seems not to have been deeply interested in the question of baptism possibly because most of the converts of Methodism had already been baptized. It is true that in 1756 Wesley reprinted his father's tract on baptism, and that tract does speak of baptism as conferring benefits among which are "the washing away the guilt of original sin, by the application of the merits of Christ's death." It speaks, too, of baptismal regeneration. Wesley made no comment upon this tract to indicate that he did not agree with it, but he did make some changes in the office of baptism in the *Sunday Service* which he prepared for the American church. In the minister's closing exhortation to thankful prayer after the baptism of an infant he is to say "Seeing now, dearly beloved brethren, that this child is grafted into the body of Christ's church," whereas in the Prayer Book he said "that this child is regenerate and grafted into the body of Christ's church." Later in the Thanksgiving prayer the minister is to say "that it

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REVELATION AS A BOOK OF COMFORT

By Wesley C. Davis

This past summer Dr. Davis gave a series of lectures on Revelation *before the Boston Area Pastors' School, held at Lake Winnipesaukee, New Hampshire. This article contains excerpts from those lectures.* —The Editor.

THE book of Revelation was written for the comfort and encouragement of Christians in a time of persecution and deep distress. It was written altogether for Christians. Had it fallen into the hands of their persecutors they would not have understood it; it was not intended that they should understand it. This message, as we shall see, is made up of two strands, the one negative, the other positive, woven together with skill but with no particular smoothness; and the author obviously intended that the readers derive the desired help from the forecast of imminent judgment on their enemies as well as from the assurance of victory for their own cause. The note of conflict is struck almost at the very beginning; "To him that conquers . . ."—a refrain with which the letters to the seven churches end — shows unmistakably that a battle is going on. The antagonists in this conflict, it is later revealed, are the Christian church and the Roman Empire, typified in different ways and with cryptic symbols. The struggle mounts in fury as we go along, until at the end we see the utter destruction of Rome and the complete victory of the church.

The message of Revelation is set forth in dramatic form. Indeed, the book itself is a drama—a drama with a cosmic sweep —and to be understood it has to be seen, or endured, to the very end. Here, on the stage before them, the first readers could see the conflict raging; and because they themselves were at the same time participants in that struggle, its temporal, local aspect must have absorbed their attention. No doubt the author meant them to see— and they must have seen it—that the local contest was a mere reflection of an eternal, universal conflict, a temporary and historical expression of a deeper struggle that is written into the very nature of things. No doubt he meant them to feel—and they must have felt it—that there is something going on behind the scene more important than that which is acted out before their eyes. At least that is the way we readers today feel; and that is what gives the book its significance for us. The struggle is still going on, and we are all involved in it. We cannot help being involved in it; for right and wrong are engaged in a life and death struggle. Our situation too, of course, is local and temporal; but a battle won here may be as significant as the battle won there. They are both guarantees of the final victory.

As suggested, it is what goes on behind the curtain that is of supreme importance. The drama of Revelation may be likened to a marionette show; the creatures on the stage are dancing, but a hidden hand is pulling the strings. Is it a one-man show? Is there just one person pulling the strings? Is there a dualism here? Does not the sharp, continuous conflict between the two forces suggest two string-pullers? And

since evil is now regnant, is it not suggested that some demonic force must be in control? That would be a superficial interpretation. As we read on we see evil losing its ascendency, finally coming to utter destruction. And even when it appears to be dominant, it must have been recognized by those persecuted Christians (for this indeed is the author's main point of emphasis) that the beast was merely "allowed" for a time to exercise authority, that "it was given him to work havoc." Who allowed him this authority, who permitted him to work havoc? There can be no doubt; it was God. God is in control. God is the final arbiter. God is the string-puller. Here is not only a philosophy of history; here is also the ultimate ground of faith.

It is characteristic of apocalyptic literature to employ cryptogrammic language, symbolic figures. The poet aims, by use of suggestive figures, to stir the imagination. It is the purpose of the dramatist, by the choice and arrangement of words and ideas, the use of iteration, by the ordered movement and carefully considered unfoldment of his message, to burn the truth he champions into the heart of the spectator as he is led to identify himself with the hero of the play. The writer of Revelation is an apocalyptist, poet, dramatist—all wrapped into one. In portraying this conflict, how does he depict the opposing forces? Never does he refer to Rome or to the Roman Empire; and, after the first three chapters, which deal with present conditions and constitute an introduction to the consideration of "what is to take place hereafter" (1:19), the church (apart from a general reference in the last chapter) goes unmentioned. For the most part the earthly antagonists are only symbolically named.

At the head of the forces of righteousness stands God, whose omnipotence is emphasized throughout the book. The chief agent in bringing the purposes of God to fulfilment is Christ, who is consistently portrayed as a "Lamb," though occasionally pictured as the warring Messiah. Working along with God and Christ are angels who, though mediators of judgment and bringers of woes, are yet serving the divine purpose. Finally, there is the church, and particularly the martyrs, who constitute the essential church. The twenty-four elders and the four living creatures serve no known purpose except that of enhancing the majesty of God.

The evil forces are headed by Satan, sometimes referred to as the Devil, the deceiver of the world, occasionally as "that ancient serpent," and once as "the great red dragon" (12:3; cf chapter 20 where the identification is made). The person who does the actual work of Satan on earth is the beast who rises out of the sea (13:1 ff.) and who is identified with the emperor (chapter 17). The second beast, who rises out of the land, is rather clearly identified as the priest whose business it is to enforce the worship of the emperor's image. Only once are angels mentioned as serving the purpose of the evil powers (12:7). Other agents who serve the cause of evil are the people referred to as "those who dwell on the earth"; it is they who do the actual work of persecution (6:10). Among these, no doubt, are the kings, merchants, shipmasters and seafaring men (chapter 18) who profit by imperial privilege. Death and Hades, best interpreted as "personified demonic powers in control of the underworld," occasionally serve the purpose of God's judgment against Rome (6:7 ffl); yet, since in the end they are cast into the lake of fire (20:14) where both beasts and Satan have already been thrown, they obviously belong with the forces of evil.

While there is progress as we go along, and the author's meaning becomes clearer, the drama begins with the utmost reserve. We do not know at first (though of

course the first readers would be quick to understand) either what the conflict is all about, or who the opponent of the church is. Even when the martyrs pray for vengeance (6:10), the persecutors are not identified, the cause of the conflict is undisclosed, and no reason is given for a persecution so extreme as to result in wholesale martyrdom. In chapters 6 through 9 a series of plagues is let loose on the earth, resulting in unspeakable suffering; but still we do not know the cause of the struggle, or who the oppressor is. The movement quickens as we come to chapter 10, as a mighty angel descends and in a dramatic way answers the martyrs' question (6:10); but we are still left in the dark as to the cause of the conflict and the identity of the persecutors. In chapter 12 the light seems about to break as the dragon enters the conflict; but still we do not know what the conflict is about or who the earthly antagonist is. It is only as we come to chapter 13, where the two beasts are introduced, that our questions are answered. Not specifically answered, to be sure; but the situation seems now to take on a historical aspect. In fact, since the war between Michael and the dragon (chapter 12), as a result of which the dragon is evicted from heaven, the scene of the conflict is transferred to earth (12:13), and more particularly to the eastern end of the Mediterranean (cf 13:1). Both beasts are rather clearly characterized. The first would readily be identified by the Christians with the Roman Emperor, the second with the priest of the imperial cult.

It is not surprising that the author of Revelation should devote more attention to the idea of judgment than to that of victory. The certainty of victory is assumed, particularly after chapter 5; God is in control; frequent visions portray him on a throne higher than any earthly throne; heavenly choruses proclaim his omnipotence; and the ejection of the dragon from heaven is symbolic of the final defeat of evil. These assurances, given by symbolic means, are only interludes in the steady flow of judgments which God is sending on the empire. The heart of the book (chapters 6-19) contains one series of plagues after another; here the message of judgment sounds like the beating of a tom-tom. This preponderance of emphasis on judgment, this gloating over the enemy's certain doom is understood only when seen in the light of the time, the extremity of intolerance to which the Christians were subjected, and the spirit of man which had not yet been tamed by Christian grace. This attitude cannot be justified; it clashes with the Christian spirit as we understand it. It is for this very reason that Christians generally, while appreciating the dominant truth the book was written to set forth, yet find in it something less than the plenitude of the Christian gospel.

But the book of Revelation ends on the note of victory. While this strand in the total message of comfort and assurance is given smaller space, it undoubtedly was the more significant strand. Victory for the Christian cause is certain; but just what does victory mean? When the pertinent passages are examined it is found that the content is not defined. There are promises of divine intervention, forecasts of better days, but little more. Even in the closing chapters, which picture the millennial city, the city let down from heaven *en bloc,* the river of the water of life, we find little by way of definable content. The language is beautiful, symbolic, suggestive; but the resulting picture is one of indefiniteness.

Perhaps it was meant to be indefinite. We can never know with exactness the future. We are satisfied with general impressions. There are some things that lie beyond the power of description, things which can only be suggested, never defined. There are experiences so deep that we can never adequately set them forth,

never quite make them understandable, particularly to people who do not share them. John Bunyan tells of an experience at Bedford when he listened to three or four poor women sitting in the door in the sun, talking about things of God. But, says Bunyan, "I understood not. They were far above, out of my reach." No man can be exact as he speaks of the things of the spirit, when he seeks to put in words the content of his spiritual hope. The biblical writers were themselves unable to do it. That is why they leave the ground of precise definition and soar into the realms of ecstasy: "O the depths of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" Perhaps there are those who would like to know more definitely just what the future has for them, who would like to know the content of the victory of which John assured the saints in Asia. But is not this, with its beautiful suggestiveness, quite enough?

"Therefore are they before the throne
of God,
and serve him day and night within
his temple
and he who sits upon the throne
will shelter them with his presence.
They shall hunger no more, neither
thirst any more;
the sun shall not strike them, nor any
scorching heat.
For the Lamb in the midst of the throne
will be their shepherd,
and he will guide them to springs
of living water:
and God will wipe away every tear
from their eyes."

Continued from Page 9

hath pleased Thee to receive this infant for Thine own child by adoption" instead of "it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption." But Wesley still retained the prayer "to sanctify water to the mystical washing away of sin," and "that he may receive remission of his sins by spiritual regeneration."

The truth seems to be that Wesley did not have any consistent doctrine of baptism. It has always seemed to me that, if Wesley had tried to be consistent in his theory of baptism, particularly of infant baptism, he would have retained confirmation in the church.

The concluding part of Dr. Lee's address will appear in the Winter Number of the JOURNAL.

THE BISHOP MOUZON PAPERS

By Edwin Spann

The editor of the Journal requested Decherd Turner, Jr., our librarian, to give an evaluation of the Mouzon collection in Bridwell Library. His reply is stimulating:

"The Mouzon Collection of letters and clippings forms one of the most important archival collections of the Southwest. Housed in the Rare Book Room of Bridwell Library, it fills two fire-proof vaults. Additional materials, filling several large boxes, are awaiting classification. Within this voluminous collection can be found the source materials which describe the growth of Southwestern Methodism. Historical scholarship will find the collection very important as the interest in this facet of Methodism grows."

Mr. Spann, a senior in Perkins, has assisted in classifying part of the Mouzon collection during the past year.

The Editor

SHORTLY after the death of Bishop Edwin Du Bose Mouzon in 1939, his relatives gave a collection of his correspondence and papers to the library of Southern Methodist University School of Theology. This collection is now the property of Bridwell Library of the Perkins School of Theology. There are many study opportunities for a student of church history in these files.

Outstanding in this collection are records of five controversies participated in by Bishop Mouzon. They concern: (1) the "second blessing"; (2) Vanderbilt University; (3) unification; (4) Dr. John A. Rice; and (5) Al Smith and prohibition. The "second blessing" arose out of the feeling that unless a man had undergone a second and climatic religious experience he was not saved. This second experience was expected to be accompanied with loud proclamations and pious praying. There was the usual assault upon the Methodist Church leaders because they would not endorse this type of fervor without questioning its effect upon everyday living.

The Vanderbilt controversy came out of the legal question as to whether or not the Methodist Church had the right to select the members of the Board of Trustees for Vanderbilt University. The final legal decision was that the Methodist Church had no such right. Out of this separation of Vanderbilt from the Methodist Church came Emory University in Atlanta and Southern Methodist University in Dallas.

The Rice controversy was a grand illustration of a sincere scholar being misunderstood and misused by his church. Dr. Rice was the focal point in Texas Methodism of the conflict between Modernism and Fundamentalism in the interpretation of the Bible.

Perhaps the two greatest causes for which Bishop Mouzon labored were, first, the defeat of Al Smith and the enforcement of prohibition, and second, the unification of the three great branches of American Methodism. In the first of these he saw Al Smith defeated but was later forced to witness the repeal of the Eighteenth Amendment. The second, unifica-

tion, was a great cause that sapped most of Bishop Mouzon's last efforts. His sudden death in March before the uniting conference in May, 1939, was a sobering event to the leaders of that most worthwhile undertaking.

To Texas Methodism the name of Bishop Mouzon is synonymous with leadership, particularly in the educational area of our church. After serving as pastor of Travis Park Methodist Church in San Antonio for four years, Dr. Mouzon went to Southwestern University as a faculty member. He approached his new duties with a deep desire to teach young ministers the art of preaching. For two years Dr. Mouzon carried this responsibility as the professor of homiletics and Bible. When the General Conference of 1910 began casting votes for a new bishop, the name of Mouzon was not immediately prominent. However, when his name was presented, Edwin D. Mouzon was elected with enthusiasm to the episcopacy.

While Bishop Mouzon presided over the Texas Conferences he made his episcopal residence in San Antonio until 1914, at which time he moved to Dallas. During this period, Bishop Mouzon was instrumental in the early development of Southern Methodist University. After the loss of Vanderbilt University to Southern Methodism, he felt that a strong Methodist university should be established west of the Mississippi. Likewise, Bishop Mouzon was sensitive to the desperate need for a seminary to train the young ministers for this section of the church. Thus he accepted along with his regular episcopal duties the first deanship of the new school of theology at S. M. U., and chairmanship of the Executive Committee of the University. Through personal contact he was largely responsible for Mr. McFarlin's financial support and interest in S. M. U.

Even the casual student will find notes of interest in this correspondence. For instance, there is a letter from a young "Ph.D." dated March 8, 1929. The young man has just received his doctor's degree and is writing to Bishop Mouzon to say that he will be willing to begin teaching at S. M. U. the next fall in the field of church history. The letter is signed "Robert W. Goodloe."

So often a man's decision to enter the ministry will depend upon the influence of some friend at a particular time. A bishop in the Methodist Church has his schedule crowded with details and meetings, but at the same time he holds a unique position of influence that if utilized at the right moment with the right person can have far reaching effects upon the future leadership of the Church. Just such an opportunity seems to have been caught by Bishop Mouzon. In 1921, an executive in the "Chero-Cola" Bottling Company of Pine Bluff, Arkansas, was debating with himself the challenge of the ministry. Evidently after a great deal of serious thought and earnest prayer the young man wrote to Bishop Mouzon: "I am praying daily that God's will may be done and I believe that He will lead me to the right decision. . . . I want to follow out your suggestion and secure a license to preach as soon as I can. . . Paul W. Quillian." This young man was destined to be one of our outstanding church leaders of the past twenty years.

Surely the heart of any minister thrills to such heartwarming experiences. These are just brief excerpts from the voluminous collection of Bishop Mouzon's correspondence which was written during a period of transition within our church by a man who was noted for his leadership and preaching.

THE SADIE AND DAVID LEFKOWITZ COLLECTION OF JUDAICA

By DECHERD TURNER, JR.

During the ceremonies of the Day of Atonement, the members of Temple Emanu-El of Dallas, Texas, presented to their beloved Rabbi Emeritus David Lefkowitz and his wife a gift which has great significance for the future development of Bridwell Library. This gift was the establishment of the SADIE AND DAVID LEFKOWITZ COLLECTION OF JUDAICA, *supported by a handsome sum with provisions for future support of the collection.*

At a luncheon of the Sisterhood of the Temple on October 16, 1951, Mr. Decherd Turner, Jr., librarian of Bridwell Library, accepted the gift on behalf of that institution. The following is in part what he said on that occasion. —THE EDITOR.

THANK you for this opportunity of making a response to the establishment in Bridwell Library of *The Sadie and David Lefkowitz Collection of Judaica* by Temple Emanu-El. The ultimate significance of this act is yet to be written in time, but in my estimation, it can be measured by the following considerations:

All attempts at cultural enrichment are abortive unless rooted in learning. Yet, learning like its bearer, the individual, must have a maturity before it can flower into new cultural relationships. Youth cannot reach the synoptic view. Our community, and Bridwell Library, are young institutions. It is therefore all the more significant that this collection should begin this early to lay groundwork for the future. The religious teaching program of our school is not far from the day that a chair of Jewish Life and Literature will be projected to buttress and to lend a foundation to the present program of work. The one absolutely necessary prelude to that step is that an adequate book stock be ready to support such a field of endeavor. By judicious selection, the *Lefkowitz Collection* will become that cornerstone.

When your handsome check arrived in the office of my Dean the other morning, the first cycle to a great project had been completed. There are two other cycles to the fullest consummation of the ideals back of the *Lefkowitz Collection* which must be realistically faced. One is the application of the techniques of Library Science which my staff and I will do our best to render with every skill at our disposal. The other is the continuation of the resources to make the collection larger and more inclusive. In all things, the judicious help of Rabbi Olan will be a beacon of assurance.

For a great man and his wife, you have established a great memorial. To Mrs. Levy, Rabbi Olan and all who contributed in any fashion, Bridwell Library is your debtor.

ALUMNI NOTES

JAMES T. CARLYON, *Editor*

1923

Albea Godbold and his people at St. John's, St. Louis, are greatly enjoying the new chancel and organ and art window which were dedicated on Sunday, April 23, 1951. The sermon for the occasion was preached by *Bishop Ivan Lee Holt,* former pastor. The chancel of black walnut was carved by *Mr. Alfred Glass.* The window, nine feet by seventeen, was done in the studios of *Emil Frei* of St. Louis.

1926

Warren A. Bonner, superintendent of the Central District, California-Nevada Conference, visited Palestine, Egypt, Greece, Italy, Switzerland, Germany, Holland, France, and England during the summer of 1951. He was able to enjoy the 1900th anniversary of Paul's first European sermon, the Festival of Britain, and the Methodist Ecumenical Conference at Oxford. At his Quarterly Conferences this spring Dr. Bonner exhibited the pictures he took of the Perkins School of Theology dedication services in February.

1928

Warren Johnston was conference preacher at Paragould, Ark., for the annual conference session of the North Arkansas Conference in June. He is serving his tenth year as pastor of First Church, Fort Worth, in the Central Texas Conference.

1929

Floyd Brower has led his people in a church beautification program at Caruthersville, Mo. The cost amounted to $1,500.00 and was completely collected for the ceremony of dedication on Sunday, April 8, 1951. He is head of the Pemiscot County Larger Parish program, which cares for the Methodist interests of a whole county in southeast Missouri.

1931

James Carlin and the church at Pleasant Retreat, Tyler, Texas, have paid the last bit of indebtedness on the church property. In addition, some $700.00 was spent on improvements in the parsonage. Since that event on May 4th, the Carlins have been promoted to Collins Methodist Church in Houston, Texas.

Alfred Freeman and his family are enjoying an elegant new parsonage in Wichita Falls, Texas. First Church was host to the Annual Training School for the District in September. The editor was guest preacher at the evening service of September 23, 1951. He was greatly impressed with the candle light prayer period.

Virgil Morris proved an efficient administrator at the Louisiana Annual Conference in May. Mrs. Morris presided at the coffee table, where visiting ministers were supplied with a cup of coffee whenever they happened by. Virgil is a delegate to the General Conference 1952.

1932

Eugene Slater of Polk Street Church in Amarillo, of the Northwest Texas Conference, was honored with the D.D. degree at the June Commencement of McMurry College at Abilene, Texas.

1933

V. Cyrus Baccus has transferred from the North Texas Conference to the Central Texas Conference and has been stationed at First Church in Taylor.

Ennis B. Hill, after completing a splendid educational building at Munger Place Meth-

odist Church, Dallas, has exchanged pulpits with Ray Johnson of San Angelo. The raising of $175,000 was no small task, and climaxed seven fine years of ministry at Munger.

1934

Boyd I. DeVore was elected to presidency of the Class of 1934 at the meeting in February. He is also president of the North Texas Alumni Association. In his third year at Wesley Church in Dallas, he has led in a successful campaign for the raising of some $40,000 to be paid on the indebtedness carried by the church since its recent building program.

Clarence M. Ball and his wife, *Alice Tiller Ball* (A.B. 1933) have completed six important years at Centenary Methodist Church in Tulsa. They have three children: Raymond, Max and Louise.

Ray Johnson has to his credit a lovely new sanctuary at First Church, San Angelo. He has recently transferred to the North Texas Conference, succeeding Ennis Hill at Munger Place, Dallas. He was one of the guest preachers at The United East Dallas Services during the summer.

1935

Alsie Carleton and his great church at Big Spring, Texas, have let contracts for a total of $276,000 of building. The new sanctuary will occupy the block where the old parsonage stood. The minister's family are comfortably installed in a new home. The plans call for a seating capacity of 1,000 people in the sanctuary.

1936

Earl Hoggard pays high tribute to his predecessors who have made possible the lovely new church at Floral Heights, Wichita Falls, Texas. He is carrying the work to completion and is finding joy in his pastorate after a few years as District Superintendent. There is much yet to be done before the church structure is fully ready for use. Seven hundred people have filled the sanctuary each Sunday during the summer. A fine air conditioning unit has made for comfort.

Wayne McClesky completed four years as secretary at the May session of the Texas Conference. He is serving his third year as pastor of St. Marks, Baytown, Texas.

1937

Milton Bohmfalk writes commendation of *The Perkins School of Theology Journal,* and for that we say our "thanks." He is in his third year at Mission in the Rio Grande Valley, in the Southwest Texas Conference. His people expect to complete a $100,000 educational building during the year.

1938

Garland Lavendar reports a splendid ingathering of members, thanks to the help of *Quay Palmer* as the evangelist. Thirty-five laymen joined in the visitation evangelistic program for the second week of the revival. One hundred and five new members were added during the year. His charge is Ranger, in the Central Texas Conference.

Aln R. Reed, Senior Chaplain at the U. S. Naval Hospital, San Diego, California, was awarded the degree of Master of Sacred Theology by the Pacific School of Religion, June 1, 1951. His thesis surveyed the field of "Counselling Service Men." He holds the rank of "Commander."

1939

Vernon Becker, with his wife, and son *David,* called at the School during the summer. He is pastor of Nevada, Mo., Methodist Church, with a membership of 1,100 in a city of 10,000 population. Two churches united to constitute this fine organization. Plans are under way for a new structure as the home of the new body. The congregation supports a young woman from their city who is doing mission work in Japan.

1940

Archie N. Boyd, member of the North Arkansas Methodist Conference, has the distinction of having won the largest number of converts during the past year, so far as the chaplains' records go (210 professions of faith and 188 baptisms.) This shows that military life may be an occasion for Christian decision. Archie is chaplain in the Air Corps.

1941

E. T. Wayland has been relieved of his duties as secretary of his annual conference, that he may include Louisiana in his editorial area, along with both conferences in Arkansas. Everywhere the ministers and churches give laudatory reports of his work as editor of the *Arkansas Methodist.*

1942

Shrum Burton, pastor of the Melrose Methodist Church in Kansas City, was dean of the Summer Session of the Mozark Institute, comprising three Missouri Conferences. The theme of the session was "Understanding the Christian Faith."

1943

Paul O. Cardwell climaxed ten years of efficient ministry at Kessler Park in Dallas by the completion of a new sanctuary. A seven-acre plot of wooded beauty gives ample room for the building and for the recreational activities of the congregation. Paul is now ministering at First Church, Paris, Texas.

Ross G. Smith, pastor at Grapevine, Texas, enjoyed the privilege of preaching the baccalaureate sermon for the class in which his daughter was valedictorian. The community has grown with the building of the new dam and a greatly enlarged program called for a fifty per cent increase of the total budget for this year.

1944

Roy Bagley and his people at Blytheville, Arkansas, are rapidly completing a lovely Gothic church which will cost them about $400,000. Its seating capacity is estimated at 750. The family are at home in a well-appointed new parsonage. Roy provided the editor with a generous fish fry one day in June. He cooked the fish as well as caught them.

Lloyd W. Ramer, minister at Selmer, Tenn., led his people in a Loyalty and Tithing Month during September. He writes that "Tithers like to tithe." It is a custom of this church to choose from their membership a "Methodist family of the year." The plan has merit.

1946

The *Lee Cates* at Lincoln, Arkansas, announce the arrival of *Master Mark Reeves,* who put in his appearance May 4, 1951.

John W. Hardt and *H. Chad Murray* share the heavy duties of secretaries in the great Texas Conference. *John Wesley* is in his second year at Atlanta, Texas, and is the Wesley Foundation secretary of the conference. Chad is at Naples in the same Texarkana District. They serve under *A. C. Bell Jr.* (1939).

1947

Ray Baker, Pawnee, Oklahoma, reports a lovely parsonage, a new pipe organ in the sanctuary, and a cash surplus in the church treasury at the end of the year.

Frances Christie, having completed his studies at Vanderbilt, has accepted a position on the faculty at Birmingham Southern College. He is teaching Bible and directing the religious activities of the campus.

H. A. Hanke writes of his great joy in teaching at Asbury College in Wilmore, Kentucky. He reports that 90% of the students at Asbury are Methodists and 60% of them are training for some sort of full-time Christian service. Asbury boasts that 50% of the missionaries being sent out by the Methodist Board come from that school. Prof. Hanke announces the arrival of *Ilka Louise* in June, 1951.

Bill Scroggins continues in his fourth year at Piggott, Ark. The men's class of the Church School averages 50 men. It is taught by a retired minister who prepares most carefully. Bill is particularly proud of his fine group of young married people.

1948

E. Loyal Miles of Clearwater, Kansas, was recently given a strong endorsement in *The Southwest Farmer* because of his splendid work in caring for family life. His own family has grown to three with the recent addition of a young son, *John.*

Gilbert L. Oliver, 3449 Grandview Ave., Meridian, Miss., received the degree of Doctor of Education from Teachers' College,

Columbia University, at the June commencement, 1951.

1949

Charles W. Gjedde, chaplain, U. S. Army, recently completed three busy years at Clark Memorial Methodist Church, Greens Bayou, Texas. He left to his successor a brick parsonage valued at $15,000 and an attractive church edifice of Austin stone. Pastor and people did much of the labor. The editor can vouch for the expert ability of Charles in preparing barbecued chicken.

Gordon Patterson continues to boast of Montana scenery and enthusiastic churches. He heads the Broadwater County Parish.

Walter G. Underwood has found a busy task and a most rewarding one as Associate Pastor of First Methodist Church, Memphis, Tenn. It is a great downtown church with its myriad responsibilities, and is doing a magnificent work.

1950

Arthur O. Ackenbom, registered for graduate work at Union Seminary, New York, is pastoring the Ridgewood Methodist Church in Brooklyn. He had an article in the *Catholic Weekly Tablet* of Aug. 18, 1951. *The Christian Advocate* has announced an article by him in November under the caption, "We are Good Catholics." He writes, "For those of us who were brought up in the preacher-centered South and Midwest, the worshipfulness of religious services here is a revelation."

Sam L. Fore, Associate Minister of Travis Park Methodist Church in San Antonio, Texas, has announced his marriage on May 28, 1951, to Miss Mary Margaret Calhoun. The ceremony was performed by *Kenneth Copeland* and *Chess Lovern.* The bride was given away by her father, the *Rev. Edwin C. Calhoun,* superintendent of the San Antonio District of the Southwest Texas Conference.

MINISTERS' WEEK LECTURERS

FEBRUARY 4-7, 1952

Dr. Reinhold Niebuhr is to be our Fondren lecturer for Ministers' Week this year. His subject is, "Crucial Issues Between Christian Faith and a Secular Culture." His topics are:

a. The Character of Human Selfhood
b. The Nature of Human Selfhood
c. The Meaning of Love as the Final Norm of Human Existence
d. The Meaning of the Historical Drama
e. The Relation of Faith to Reason

Bishop Richard C. Raines is the Peyton lecturer and his subject is, "Christ our Redeemer." The four lectures are titled:

a. He Spoke With Authority
b. He Went a Little Further
c. He Forgave Sins
d. He Took It Upon Himself

Dr. Luther A. Weigle, the Jackson lecturer, will announce his subject in the Winter Number of the *Journal.*

BOOK REVIEWS

Fred D. Gealy, *Editor*

The Interpreter's Bible

By 146 biblical scholars. In twelve volumes, Volume VII received. New York, Nashville and Dallas: Abingdon - Cokesbury Press, 1951. 917 pp. $8.75.

It is rather startling to discover that the best-selling multi-volume commentary on the Bible today is 120 years old, and that the second best-seller is more than 200 years old! *The Interpreter's Bible* is an attempt to bring up-to-date biblical scholarship into a series of volumes covering the whole of the Bible, and also to include helpful comments of interpretation which will be useful for such purposes as sermonizing and teaching.

Various evangelical denominations from Britain and Canada as well as the United States are represented on the board of consultants for *The Interpreter's Bible.* The publishers have invested over a million dollars in the enterprise, and will bring out two volumes a year, the final volume coming out in the spring of 1957.

Each page of the commentary is divided into three parts. The Biblical text appears in the King James and the Revised Standard versions. Following the biblical texts there is an "exegesis," and below this an "exposition." In addition, the first volume of the Old Testament series, and Volume VII, the first volume of the New Testament series, which is a study of Matthew and Mark, include more than thirty general articles of book-length introduction to the Bible.

No work can rise to any greater heights than the ability of the men who direct and compose the material for the project. The Editorial Board, Consulting Editors, and Contributors of this publication make up the list of "Who's Who" in biblical scholarship in our generation. We here in Perkins are naturally interested in the part the members of our own faculty have had in this enterprise.

Dr. William A. Irwin, Professor of Old Testament Language and Literature, contributed a general article for Volume I, on "The Literature of the Old Testament." This volume is to come out in the fall of 1952. Dr. Fred D. Gealy, Professor of New Testament Greek, wrote both the Introduction and Exegesis for I and II Timothy and Titus. Volume XI, which contains Dr. Gealy's research consisting of 90,000 words, is scheduled to come out in the fall of 1955. For the past four years the readers of the JOURNAL have been enjoying book reviews written by Dr. Gealy, and now *The Interpreter's Bible* will give us all a chance to get a broader view of his ability as an interpreter of religious values.

Dr. John Knox, associate editor of New Testament Introduction and Exegesis for *The Interpreter's Bible,* gives his appraisal of Dr. Gealy's scholarship in these pointed words: "Now that your total manuscript is in hand, may I tell you again how extraordinarily well pleased I am with its quality. It seems to me clear that your work on the Pastorals will be recognized as one of the most important and useful commentaries on that part of the New Testament."

One cannot read the whole of even the one published volume of this monumental series without prolonged study. The extended sampling this reviewer has done gives a feeling that something tremendous is happening in the field of biblical scholarship. The format is pleasing and the binding is sturdy. Some of us may have to rearrange our budgets in order to put this series in our study but my feeling is that a minister should not be without it.

Thomas H. Marsh

Cloud of Witnesses: A History of First Methodist Church, Houston, Texas

By Lewis Howard Grimes. Houston, Texas: First Methodist Church, 1951. ix+206 pp. $1.75.

One escapes the charge of banality by the continuing truth of the dictum that a great subject can inspire a great story. This has not always been realized in histories of institutions. However, this book is a superlative example of what a history of an individual church should be. It manages to maintain that unique balance between the history of the area, the social, political and geographical factors, and the institution itself, without losing the focal point of the story. At all times the reader is aware that it is the story of one of Methodism's greatest churches that he is reading. Also, the reader is always made cognizant of the local and world events which have conditioned the growth of this great church. Beginning with the coming of Methodism to Texas in 1815 to the time that its feeble start was made in Houston in 1837, an incisive, yet not cavalier, story of early Texas Methodism is presented. With the genesis of what was to become First Methodist Church, the growth of the institution is carried forward in logical steps until the summer of 1951. In this over one hundred years' period, the story of sacrifice and labor which built First Church is chronicled with proper attention to historical documentation combined with a sympathetic gift which gives deserving praise to individual workers without forgetting the larger numbers of the unnamed who have given according to their talents.

The majority of the readers of this book will be unable to read it objectively because of their personal or genealogical relationships with First Church. Their own knowledge will add where limitations of space could only hint. However, this book deserves a much wider audience, because it can well pass the test of objective reading. The reviewer has never been in Houston, much less First Church — please forgive this naive confession — and yet the book can be closed by this type of reader with a sense of benediction for having vicariously participated in this great story. Such a result is history writing at its best.

Many a human touch furnishes amusement as well as inspiration. The problems of the music, the heat in the choir loft, the honestly conservative steward — all these are present to awaken in every church member's heart anywhere his own acquaintance with their universal types. Great sacrifices are there too to awaken similar responses: the good man who accepted such a drastic cut in salary to help cope with the depression; the great "Dr. Paul" who knew not how to rest — and so forth.

Not least in value are the Foreword, by Bishop A. Frank Smith, and the Preface by the author. This book is indeed a welcome addition to Methodism's shelf.

Decherd Turner, Jr.

The Doctrine of the Atonement

By Leonard Hodgson. New York: Charles Scribner's Sons, 1951. 159 pp. $2.50.

The Christian Sacrifice

By W. Norman Pittenger. New York: Oxford University Press, 1951. xi+205 pp. $3.50.

The Anglicans are taking their part, in a very lively way, in the epochal current theological ferment. Temple, Farrer and Langmead Casserley in Christian metaphysics, Hebert and Thornton in Biblical theology, Quick and Ramsay in systematics — these are a few of the names that spring to mind. But on any list of living Anglicans who have written enough to let us judge the full range of their theologizing, we should surely have to add the names of Leonard Hodgson and Norman Pittenger. The former is Regius Professor of Divinity in Oxford, the latter Professor of Christian Apologetics in General Theological Seminary, New York. Hodgson has been a prominent figure in the Ecumenical Movement. He has edited the two reports of the World Conferences on Faith and Order (1927 and 1937) and is now Theological Secretary of the Commission on Faith and Order of the World Council. Pittenger is a younger man but has already an impressive shelf of books

to his credit and is a past president of the American Theological Society.

Their two new books may be reviewed together, even though they treat different aspects of the Christian mystery of salvation, because they both develop a common Anglican viewpoint and they illustrate many of the strengths and the weaknesses of the contemporary Anglican theological situation.

Hodgson's book is a further unfolding of the doctrinal perspective already defined in a series of volumes, notably *Toward a Christian Philosophy* (1942) and *The Doctrine of the Trinity* (1943). Now he turns to the problem of atonement and offers a rather brief and forthright interpretation of this crucial and complex Christian conviction. Any reader is bound to be impressed with the simplicity and directness with which Hodgson goes to the heart of the hard problems. Even the most critical reader must recognize the high competence and real profundity of this essay.

The doctrnie of *atonement* is set in the wider context of the Christian doctrine of creation — and quite properly so. "What God is aiming at in creation is a community of persons each making his contribution to the welfare of the whole." The frustration of this aim in the world, as we know it, produces, for the ethically sensitive, the grim "problem of evil." There are, by Hodgson's count, four forms of evil: "ignorance, ugliness, suffering and sin." Sin "is the worst evil and the hard core of the problem of evil." Atonement is God in action dealing with evil in a way so as still to accomplish His aim in creation. It is "God's solution of the problem of evil." In any proper solution, God "must not only uphold goodness by punishing sin and absorb sin's power for evil, but He must win back the sinner in such a way as not to inhibit, but to set forward, his growth in freedom."

This redemptive purpose, which is consistent with God's purpose in creation, is finally and fully accomplished in the world and for mankind by the total Event of Jesus Christ. In his theory of the Atonement, Professor Hodgson combines the objective and subjective theories into a rather new and fundamentally sound synthesis. This section of the book is uncommonly rewarding reading. It makes the ancient Christian claim that "God was in Christ, reconciling the world unto Himself" movingly meaningful in a time when such a message becomes ever more crucial and urgent in the Church's witness to God's saving power.

The main difficulty with Hodgson's book is one that he makes for himself. In order to emphasize the *existential* reality of evil, he comes near to endowing it with an *essential* reality. And this forces him to an ambiguous and unconvincing explanation of the origin of sin and seems to suggest that sin has a kind of "natural" place in man's evolutionary progress. The remedy for this lies in "our Lord's acceptance of responsibility for the punishment of sin." Hodgson underscores this further: "We must not shrink from the belief that (God) has Himself claimed the ultimate responsibility for the evil in His creation." This is, at best, a half-truth, based on a dubious conception of the nature of evil.

Closely associated with this defect in vision is a defect in method. Hodgson feels bound to maintain the traditional notion of God's impassibility, but in what he hopes is a more palatable form. He distinguishes between "God-in-Himself" who is impassible and "God-in-relation-to-creation, who can and does call, reject, punish and forgive." These two aspects of our knowledge of God, he insists, cannot be reconciled; rather, the contradiction must be accepted as a genuine antinomy. However, a philosopher as good as Hodgson ought not to lie down in an antinomy so readily or stay there so contentedly. Charles Hartshorne, R. L. Calhoun, Austin Farrer and many other Christian philosophers today are throwing out fruitful suggestions of better ways to define and to illuminate this old dilemma.

Despite all this, any thoughtful reader will find stimulus and nourishment in such rich Christian wisdom. The sections on the illusion of conflict between God's sovereignty and man's freedom, the original interpretation of the relation of divine punishment and forgiveness, and the steady correlation of creation *and* redemption, are all signifi-

cant additions to the discussion of this most vital of current doctrinal issues.

Professor Pittenger shows us another side of Anglican theology: a most attractive center of theological wisdom and devotion in a setting of most unattractive ecclesiological arrogance. His view of "the Eucharist Action" is "high" and "objective" but he is unfailingly sharp and clear in his rejection of all magic and all priestcraft in the sacrament. The real sacrifice which man should offer to God is "a completely dedicated life." This, which we cannot do, in and of ourselves, God has done, and does, for us in Jesus Christ's perfect obedience. This is "the Christian sacrifice" and we share in it as we participate, by faith, in the Body of Christ and its most characteristic corporate act, which is the Eucharist. "The entire significance of the Christian Sacrifice is in the conforming of the worshipper to the will and purpose of God, by bringing him into communion with divine Reality through the mediation of Christ and by means of Christ's perfect sacrifice."

The main stages — or, as Pittenger calls them, "sub-actions" — of the Eucharist are "taking" (offering), "giving thanks" (eucharistizing!), "breaking" (sacrifice) and "giving" (communion). "The only requirement made of a communicant is that he shall be one who is in faith and penitence." The main virtues in any proper administration and partaking are: "*dignity* (or order), *mystery, humility,* and *confidence.*" This chief Christian sacrament is the purest and most effectual Christian worship; it *is* worship, *par excellence.* The highest and best in Christian faith and thought and action point to and flow from this focus of God's action in Christ "reconciling the world" and giving life to Christ's Body and its members. Methodists and other "evangelicals" who are inclined to draw back from so high and central an emphasis upon the Lord's Supper would do well to compare the middle sections of this book with the marvelous eucharistic hymns of Charles and John Wesley. Indeed, the Wesleys and Pittenger would have understood each other very well — up to a point.

The disagreement would pivot round the ministry and the church. For Pittenger, "the only ministry that can function for the Church of Christ is the ministry of the whole Body . . . There is only one kind of ministry that has been rightly witnessed." This single kind of valid ministry is, of course, the Catholic ministry in which Pittenger would include the Roman (an act of non-reciprocated magnanimity!), the Eastern Orthodox and all communions in communion with the See of Canterbury (any others?). He would, for he is a generous and amiable man, like to avoid "a denial of what von Hügel called the God-given graces and mercies that have come through the separated groups and through their particular ministries." (The irony of this sentence is that von Hügel was talking about Pittenger and Pittenger is talking about us!) But the bald, harsh fact remains: for Pittenger the evangelical ministries are not proper ministries and their Eucharists are not proper eucharists.

The proper Church, with the proper ministries, according to Pittenger, is well-nigh infallible. What has been made of the Eucharist in the course of the development of the Catholic liturgies is almost all right and proper, including the reservation and veneration of the elements, the withholding of the cup from the laity, and all the elaborations of the primitive eucharist which ones sees in a pontifical High Mass.

This is a book to make the Roman smile (at the Anglican pretentions that they are every whit as Catholic as he); to make the devout and ecumenical evangelical weep (at the narrow base and the anti-ecumenical temper of this ecclesiology); to make the sectarian snort (at the approval — albeit qualified — of the sacerdotal trappings of the Mass).

There is hardly anything more needed nowadays, among Protestants generally, than a solider and more objective view of what is meant and done in the Sacrament of the Lord's Supper — a more vital sense of corporate participation in the eucharistic *action.* The heart of Professor Pittenger's doctrine of this sacrament is just the sort of thing from which we can learn very much indeed — it is an impressive synthesis of careful and critical scholarship, with a steady

sense of history and a dynamic notion of Christian worship. But the book as a whole may do our cause but little good. It may even do some harm, for the truculent sectarian will find it easy to suspect that the heart and the hide of this view go together, and he will want to heave them both out, to our continued impoverishment.

Professor Pittenger has announced yet another book, this one on the ministry. We should watch for it to see if he continues to insist, *de fide*, and there is only *one* authentic ministry (viz., the Anglican communion and its congeners). That will be time enough to decide if he is irreformable. Meanwhile, we may appropriate the very many wise and edifying interpretations he has given us here, we may reflect on our own ecclesiastical dilemmas, we may seek out a deeper sense of sacramental grace, evangelical and biblical, and we may work and pray for the *Una Sancta,* as Christ's express desire and will for His Body.

ALBERT C. OUTLER

SYSTEMATIC THEOLOGY I

By Paul Tillich. Chicago: The University of Chicago Press, 1951. 300 pp. $5.00.

It has been said that there is almost universal agreement that the philosopher Spinoza set forth great and significant truths but almost no agreement as to what these truths are. The volume under review may suffer a similar fate. It appears to be one of the great theological works of this Century; yet, due to novelty of treatment and extreme condensation of argument, it is difficult to interpret. Furthermore, since Volume II, its sequel, has not yet been published, a present reviewer's task is all the more perplexing.

The book consists of an Introduction (giving the general outline of the criteria and content of the system), a section on Reason and Revelation, and one on Being and God.

Professor Tillich defends an apologetic (answering) theology. He insists that the questions arise in the human situation and the answers from God. He vigorously denies a theology which would formulate both questions and answers in the situation (religious humanism) or both from the Kerygma (neo-orthology). Theological questions are those that concern us ultimately. Since questioning is a rational activity, it becomes necessary to examine reason, the reasoner (man) and the content of the reasoning (the world), in order that we may distinguish between questions of preliminary and those of ultimate concern. In this review attention will be centered on the question side.

Philosophy tries, through reason, to understand the structure of the world, suppressing, as far as possible, personal involvement; theology, on the other hand, tries to understand this same structure, but in terms of a conscious personal commitment. If we can grasp the structure only through a detached reason, there can be no conflict or synthesis between philosophy *as such* and theology *as such*. He seems to say that conflicts or syntheses occur within the realm of reason or within the realm of personal commitment. The Christian claims that through the acceptance of Jesus as the Christ the concrete and personal (Jesus) unifies itself with the universal (the Christ). This leads to the consequence that all true philosophy (detached searching for the structure of experience) is Christian because the structure of the world is also a manifestation of God.

Philosophical analysis of this structure is essential. It exhibits the common logos of our world (the laws of the special sciences in their proper correlation). Philosophic reason has an inevitable tendency, however, to forget that it is detached (that something is left out), and thereby involves itself in internal conflicts, such as between those who say that it is purely autonomous and those who claim that its limits can be fixed absolutely (heteronomous) or between those who seek to reduce feeling and affection entirely to form structure and those who claim that they are not subject to form or structure. What is left out is the *depth* of reason, a factor of which we can speak only metaphorically but which is indeed the ground of reason, its support, not its destruction. Depth of reason is revelation.

Under the conditions of existence man asks questions that he cannot answer (as Kant says), but these questions are not con-

fined to (though they include) the fact that man knows only the finite and yet thinks the infinite: they are also present in the finite situation itself. They arise in the polar character of experience, and the tensions occurring therein. The book presents a masterful analysis of these polarities and their tensions: the basic one is that between individuality (self-relatedness) and participation (partaking of others). This polarity has many sub-forms, chief of which are those between dynamics and structure, freedom and destiny, individuality and universalities. These are inevitable, and man stands always under the threat of being destroyed by them — of passing into a state of meaninglessness or non-being. Tillich calls this threat anxiety. Anxiety is counterbalanced by courage: man's affirmation of meaning and purpose in the midst of society.

So the question is, why courage? Since the human situation is itself the question, the answer is revelation and God. But since the question is human and the words and thought form of the answer are also human, we cannot speak of revealed knowledge. We speak of symbolizing *that which* gives us ultimate concern. Symbolization is participation: in the secular by giving it religious significance and purpose and in the infinite by relating it to the finite. It is a "reading back," by a participating-saving kind of knowledge into the depth of reason which is revelation and God, and a "reading forward," with a religious commitment, into all the secular activities of life.

If this interpretation is reasonably correct, Tillich's system might be called a Christian Protestant Existentialism: critical (protesting) with respect to its own conceptual formulations, existential in its key point of departure, Christian in its acceptance of the Christ Logos as the union of the concrete and personal with the universal. This is a "theologian's theology," needing simplication and amplification for its transmission to others.

W. B. Mahan

The Christian in Philosophy

By J. V. Langmead Casserley. New York: Charles Scribner's Sons, 1951. 266 pp. $2.75.

The author of this book insists that reflective minded Christians have to deal with philosophy or run the risk of losing their religion. He gives a brief survey of the history of western philosophy, emphasizing the tremendous role Christian thinkers have played therein. He deplores (and correctly so) the ignoring of mediæval thought in the teaching of philosophy in most of our universities. He insists that a Christian commitment can and must develop an adequate philosophy for our time. His book is concerned with showing how and why this must be done: the actual doing of it, as he says in the Introduction, must wait.

Although this book is stimulating and suggestive to those who are familiar with the subject matter with which it deals, it is likely to appear too elementary and inconclusive; to others it may take too much for granted with respect to the problems involved in the philosophic enterprise.

W. B. Mahan

Christianity and Reason

Edited by Edward D. Myers. New York: Oxford University Press, 1951. xiii+172 pp. $3.00.

This book is sponsored by the Episcopal Guild of Scholars, whose aim is to promote a closer relationship between Christianity and secular scholarship. It consists of a Preface and seven essays, each written by a different person. Professor Green presents a reply to Professor Stace's attack on Christianity in the September, 1948, issue of the *Atlantic*. Professor Wild outlines a defense of Anglo-Catholic theology; Professor Thomas seeks to define the relation between philosophy and theology; Professor Urban studies the significance of language in theological thinking. Professors Hammond and Roelofs deal with the relation of the theoretical and the practical in theology; Professor Kuhn makes a defense of the positive contributions of the Greeks in the development of Christian thought.

All of these essays are interesting and suggestive. In the opinion of this reviewer the task which the Guild sets for itself and toward the fulfillment of which this book is a contribution is the most significant one of our time. Professor Kuhn's essay is a masterful analysis of the interlocking of philosophy and religion which some of our great theologians of today tend to deny.

W. B. Mahan

THE OLD TESTAMENT AND MODERN STUDY; A GENERATION OF DISCOVERY AND RESEARCH

Edited by H. H. Rowley. Oxford: Clarendon Press, 1951. 405 pages. $6.00.

The Society for Old Testament Study has through the years published notable volumes of scholarly essays by its members, but none, it may be considered, to rival this latest one in its contemporary relevance, its careful planning and its comprehensive scope. The sub-title declares its purpose; it surveys the development in our knowledge and understanding of the Old Testament through the past generation: a sort of stock-taking, valuable at any time, but especially appropriate now in view of the intense activity of recent years.

The volume contains thirteen essays, from the appropriate introduction by the editor to T. H. Robinson's summary that deals with "The Old Testament and the Modern World." Between are sketches of archæological discovery, and of work in successive great areas of Old Testament study: The Pentateuch, the Historical Books, the Prophets, the Psalms, the Wisdom literature, then textual criticism, Hebrew philology, Hebrew religion, and the moot question of Old Testament theology. All fulfill their announced function of surveying the work of the past generation, frequently with extensive summaries of more significant works, and always with keen appraisal of the outcome. It is obvious that in the limited space of a review one can comment, even briefly, on only a few points.

Christopher North's discussion of the Pentateuchal problem is especially valuable. That much has happened since the classic formulation of the JEDP theory, everyone is aware, but suitable acounts of the developments are rare in English, and none is so thorough as North's. But far from showing an abandonment of so-called Wellhausenism, as some too readily believe, North's survey reveals how all scholars, except the extreme authoritarians, are compelled to admit the composite character of these books, and all come out in the end with literary strands that are not far removed from the documents of familiar analysis. This is admittedly an oversimplification of a very intricate issue, but simplifications have their justification in revealing large outlines. North's own appraisal of the results is acute and sane. One may welcome in particular his skeptical attitude toward the emphasis on tradition among the famous group of contemporary Swedish scholars; their views are much less novel, and at the same time much less significant, than is supposed. If one may venture a modest criticism, it is that a survey such as this should have taken more account of "anti-critical" studies by Jewish scholars, of which none is mentioned except Cassuto's *La Questione della Genesi.*

Baumgartner's account of work on the wisdom books, with all its worth — and it is high — yet is disappointing: a strange judgment upon the author of the excellent *Israelitische und altorientalische Weisheit.* It fails at two points. It overlooks most of the work done on this continent. Still worse it is excessively engrossed in the older problems of dating, analysis and authenticity, consequently rising but very inadequately to the supreme issues of interpretation. The significance of Job is most sketchily dealt with, that of Proverbs 1-9, one of the most profound bodies of literature in the entire Old Testament, not at all; and for lack of the insights provided by D. B. Macdonald's volumes, the understanding of Ecclesiastes is far from convincing. One gains the impression that for Baumgartner, as unfortunately for many others, the wisdom movement was largely an uninspiring absorption in moral maxims, when in reality — to risk another over-simplification — it was the scholarship of the ancient world, expressing itself frequently in speculative thought that was the predecessor and in part the ancestor of what came later to be known as philosophy.

Johnson's survey of Psalm study is one of the eminently satisfying features of the volume. It sketches the immense changes that have come about as a result of the work of Gunkel and of Mowinckel. The subject ramifies afar in problems of Hebrew thinking and cultic practice. Johnson's treatment manifests the sane caution and reserve for which he is widely known as a stabilizing force in an area that has provided occasion for startling theorising.

Eissfeldt deals with the prophets, noting in particular changes in our view of their relation to the cultus, of the transmission of their books, and the vexed problem of the prophetic psychology. On these he manifests a proper caution, though showing himself inclined to stress unduly the "mysterious experiences" of the prophets. His own account of Lindblom's study of "ecstasy" might have reduced even this modest concession to the mood of recent years, for it should be apparent that these experiences were "mysterious" only in the sense that all religious experience is. Their insights came through heightened forms of normal religious phenomena. Eissfeldt then turns to a few of the prophetic books, but his sketch of Joel, Nahum and Habakkuk is blurred by a failure to recognize that the possible cultic use of these books is a question quite distinct from that of the limits and character of the messages of the original prophets. His handling of the vexed question of Ezekiel shows distinct advance since his great *Einleitung in das Alte Testament;* further, his concluding remark must be accepted as the one basis on which our understanding of Ezekial's work can advance; he says "The literary questions must be settled first as such, and only after their solution can we form an historical reconstruction; not contrariwise." However, his grasp of the literary analysis and of work done in it is distinctly faulty. He favors some sort of psychological abnormality as a clue to the problem, leaves the whole issue in uncertainty, and fails to recognize that sound lines of approach to exactly the advance he advocates have been sketched in books which he dismisses, evidently after scant attention.

Norman Porteous has made the problem of Old Testament theology his own. His essay reveals the mastery of relevant literature together with the serious thinking which we expect of him. Yet one feels in the end that the basic problems still lack clarification. Fundamental to all is not the fact of Divine inspiration of the Scriptures — every serious student will grant it — but rather the more commonplace question of how it operated. Another matter of serious importance is the relation of the Old Testament to the New. And surely the initial question of what is meant by "Old Testament theology" deserves a high place. In regard to all of these, the reader is left devoid of the clarity which their importance requires. Porteous says, for example, that "we are not entitled to speak of a theology if we mean no more than a history of beliefs about God which men at different times have held." If he means that Old Testament theology is different from the history of Israel's religion, good and well; but he seems to mean that it is distinguished by "pneumatic" insights which are denied to the historian. Instead, it must be recognized that until the historian has arrived at all the insights possible, whether to the "theologian" or anyone else, until he has come to an *Einfühlung* — as Porteous well says — his history, as history, will be inadequate. The basic trouble in much writing about Old Testament "theology" is an intrusion of matters which belong properly in the devotional use of the Bible. It can scarcely be adjudged that Porteous has succeeded in clarifying this matter.

William A. Irwin

The Redeemer

By William R. Cannon, New York, Nashville and Dallas: Abingdon - Cokesbury Press, 1951. 224 pp. $2.75.

The Fondren Lectures of 1948 have here been developed into the form which the lecturer desired that they should take, as the ripened expression of his interpretation of "the nature of the personality of Jesus Christ."

The book is written with an easy style and will be easy reading. One finds it difficult to turn away from the pages which

read like the preaching of an evangelist. It was not my good fortune to hear the lectures, and I was the more eager to see the finished work. I find it a difficult work to review dispassionately. For a fellow theologian in a sister school of the Methodist Church I have profound respect and personal good will. I wish for him many years of leadership in the formulation of Christian doctrine.

My first reaction is that the book should have waited a few years. It comes near to being so saisfactory at important places. The chapters "Priest, Teacher, and Leader" are so fine that the reader is confident of the ultimate achievement of a genuinely fine theology. Perhaps the lecturer is too much under the influence of Emil Brunner in some of the other chapters. This reviewer feels that dependence to be quite unfortunate. This is no time for Arminians to surrender; and Dr. Cannon stoutly supports the historic Methodist position in the three chapters mentioned.

It is ever unfortunate that a modern theologian attempts to sanctify any ancient creed. The Chalcedonian formula on the Two Natures and the Nicene Creed do not belong quite to the temper of our time. Feeling that he must decide between the ancient creed and his own age of rational thought, the author takes his position with the ancients. By so much he fails to speak to his own contemporaries. The patterns must change as the peoples develop. The Two-Nature hypothesis must give way in our thinking to something at home in our day.

The reviewer was disappointed in several items in particular. For example, the opening sentence of the Preface gave hope for a genuinely empirical sort of study, "This book is an attempt to deduce the nature of the personality of Jesus Christ from a study of his work." But in the chapter on Miracles the same writer declares, "Logically anything can happen. Reason does not determine the form or sequence of natural events." The reviewer had something of the same sense of irrationality in the treatment of the Birth of Jesus and of his resurrection. Does Dr. Cannon actually believe in the cohabitation of God and a woman for the birth of a unique personality? Does he mean to teach the full physical resurrection? The tomb is empty and yet Jesus seems not to have carried his physical nature from it.

The doctrine of the Trinity comes perilously near a thoroughgoing polytheism. Community has taken the place of unity in the divine nature. "God in his essence is suprapersonal; beyond personality; a trinity of three distinct Individuals; a communion of Persons, Father, Son, and Holy Ghost, in fellowship with themselves." It is only a step then to the statement, "Jesus of Nazareth, the historical man, belongs to God and indeed is God." It does not worship three Gods, for our mind is lifted in adoration from the distinctness of their personalities to the unity of their sovereign goodness which, after all, is that which constitutes them God."

This book should stimulate helpful discussion and further study on the part of its readers. If we can bring the same fine spirit to the consideration of the problem which the author himself exhibits, he may do us much good in this field. Surely we are needing more open minded investigations of the doctrine of The Redeemer.

James T. Carlyon

The Reformation of the Churches
By *James H. Leuba. Boston: The Beacon Press, 1950. 219 pp. $2.75.*

Here is the concluding work of a thoughtful man who has sought to discover how the educated men of the twentieth century think about God and Immortality. His earlier conclusions were printed in 1914. In 1933 he checked pretty much the same sort of leaders in several sciences and in modern business. He finds that the ratio of belief has dropped considerably between those dates. "In the inquiry of 1914, the believers in God amounted altogether to 42%, against 30% in 1933; and the believers in immortality to 51%, against 33%. The decrease does not appear only in the scientists when taken all together; it appears also in each class, and in the most distinguished as well as the less distinguished groups—with the single exception of the lesser sociologists, where the figures have re-

mained about the same."

Here is a set of figures which should interest every preacher and every student of religion. While the percentage of church members is steadily rising among the population as a whole, the opposite trend appears among the highly educated persons of the country. Different men may suggest different remedies. Dr. Leuba has offered the plan which appeals to him. All the Christian churches should be transformed into Ethical Culture Societies. Theism must give way to a thoroughgoing humanism. The only churches worthy of continuing under present organization would be the Universalists and the Unitarians.

The reviewer does not quite get the logic of the author. We must take the figures into account surely, but there may be other ways of meeting the situation. Have the churches neglected scientifically trained people, while they have devoted their energies to saving the common people? I believe that educated people can be given adequate and satisfying teachings concerning both God and Immortality. Christianity is a reasonable faith, but it needs to be restated with the changing of eras.

J. T. Carlyon

Nicolas Berdyaev: Captive of Freedom

By Matthew Spinka. Philadelphia: The Westminster Press, 1950. 220 pp. $3.50.

Matthew Spinka was born in Czechslovakia and came to the United States at fifteen years of age. He knows the language we speak and the mind of the Russian. None could be better prepared to interpret Berdyaev to us. For the first time, I have felt reasonably sure that I understood this disciple of Karl Marx, of Dostoyevski, and of Jesus Christ. For many of us he has been an enigma. He deserves to be known.

The book tells most interestingly the Odyssey of an eager and always sincere mind. The long development climaxes in a fervent and independent Christianity, which is not European and less American. A lover of Russia and a devout member of the Greek Church, he is the most severe critic of each. But he is equally provoked with the secular and the enslaved Christian of the west. He is a good antidote to every nationalistic sort of creed, for he is utterly consecrated to Jesus Christ and the kingdom of God.

The last chapters of the book give us Berdyaev's system of thought and his interpretation of Christianity. Freedom and the supreme value of the person are the two major principles around which his thought revolves. God is a spiritual destiny which is beyond this history. In his own words from *The Divine and the Human,* "The philosophy I wish to expound is a dramatic philosophy of destiny, of existence in time which loses itself in eternity, and of time which precipitates itself toward an end which is not death but transformation." Each soul is capable of immortality, though it "has a right to hell" if it will.

J. T. Carlyon

The Pastor's Wife

By *Carolyn P. Blackwood. Philadelphia: The Westminster Press, 1951. 187 pp. $2.50.*

In *The Pastor's Wife,* Mrs. Blackwood has produced a book full of insights gathered not only from her own wide personal experiences in city and rural churches, but also from replies to a large number of questionaires sent to ministers' wives and laywomen. The material is interesting and sympathetically presented with a view to setting forth the high privileges and the arduous responsibilities of that "marked" woman, the pastor's wife.

The subject matter is arranged under three headings, which form the divisions of the book:

1. "In the Home." This section receives the first and most detailed attention. Subjects considered are: ideals and the routine; the kind of person a pastor's wife should be; her need for a growing spiritual life as life in a throbbing congregation tends to close in upon her; the many ways in which she is her husband's helper in the home—as wife, homemaker, hostess and financier.

2. "In the Church." Perhaps this is the most practical section of the book. It furnishes a good survey of the opportunities

and responsibilities of the pastor's wife in the church, along with helpful suggestions on how to be a good leader. Mrs. Blackwood's philosophy about the place of the pastor's wife in the organizational life of the Church is well stated in these lines: "Herein lies one of the chief sources of joy as a minister's wife: not to serve as the leader in every organization, but to encourage and train other women to employ all their gifts in the service of Christ. If you build up an organization around a personality, when that person is gone, the work may collapse. But if you lead the women to organize all their activities under their own leadership, that work will continue to thrive after you and your husband have transferred to another field."

3. "Among the People" is the section of the book dealing with the pastor's wife in the community, as example, friend and personal counselor. Of special interest is the matter of the pastor's wife and personal friends—the need, and the pitfalls.

JOHNNIE MARIE GRIMES

THE CHURCH AND HEALING

By *Carl J. Scherzer. Philadelphia: The Westminster Press, 1950. 272 pp. $4.00.*

There is a renewed interest in the church today concerning the relationship between religion and health. The increase in mental and emotional illness, with the consequent increased interest in psychosomatic medicine and psychological counseling, has made religious leaders aware of the tremendous potential within religious faith to help heal the diseases aggravated by our modern society.

The church has almost always been interested in healing, and this work is chronicled in Carl Scherzer's *The Church and Healing.* The book begins with a consideration of pre-Christian healing, discusses briefly the work of Jesus, continues through the early church, gives one chapter to the medieval period, discusses the early centuries of Protestanism at some length, and describes more fully what is being done today and what has been done in the immediate past to recover the resources of religion to assist in the healing process.

Any subject as extensive as this suffers from such a rapid survey; yet the reader profits by getting something of a perspective from which to view the modern situation. Mr. Scherzer is, on the whole, objective in his approach to the situation: perhaps too objective in some instances, for example, in his handling of the medieval healing miracles. He gives a sympathetic though not wholly uncritical hearing to modern faith healing, but does not treat the Christian Science movement quite as sympathetically. Much of the material regarding the movement to relate religion and health is not readily accessible elsewhere, and hence is especially valuable in its present form.

Mr. Scherzer's point of view seems to be that modern man must do all that he can to discover means by which he can co-operate with God in the work of healing, but that he must also always recognize the actuality and the reality of faith as an aid to, and at times the only resource for, the work of healing.

HOWARD GRIMES

THE CHRISTIAN WAY

By *Sydney Cave. New York: Philosophical Library, Inc., 1949. 280 pp. $3.75.*

The Christian Way is an approach to the problem of discovering Christian Ethics with regard to personal and social living. It is written from a sound point of view; that Christian Ethics is derived: " . . . it asks, Since God has so acted, what ought we to do?" In other words, the starting point in our discovery of "the Christian Way" is the fact of Christ: his life, death, and resurrection.

Dr. Cave correctly urges that there is no legal system of ethics in the New Testament. To make of the Sermon on the Mount a legal code is to do exactly what both Jesus and Paul seemed to criticize with regard to Jewish religion. Yet Dr. Cave goes too far toward minimizing the importance of the "teachings" of Jesus. Granted that twentieth century liberalism has been at times so anxious to find a system that it has read in the teachings of Jesus things that are not there. Granted also that the

central fact of the Christian message is the Truth as found through Christ. This does not mean, it would seem, that one can not take the "truths" of the New Testament and find in them the guiding principles for action today.

In *actuality* Dr. Cave does not go as far as he goes in *theory,* in rejecting the importance of these "truths." The principle which he enunciates with regard to the teachings of Jesus and their relation to industry today seem to be valid: "His teaching was occasional and, to be understood, has to be studied in relation to the concrete needs of those whom He addressed." Having understood them in this relationship, then the next step is to make them relevant to our situation today. This is far from making His teachings a legal code. It *is* taking them seriously.

With these reservations, the book is to be commended as stimulating and worthy of careful consideration.

HOWARD GRIMES

THE ROYALTY OF THE PULPIT

By *Edgar DeWitt Jones. New York: Harper and Brothers, 1951. 447 pp. $5.00.*

The sub-title of this book is "A survey and Appreciation of the Lyman Beecher lectures on preaching, founded at Yale Divinity School in 1871 and given annually (with four exceptions) since 1872."

The author has been familiar with most volumes of this series for many years, but during the summer of 1948 he spent his vacation at Pentwater, Michigan, studying sixty-seven of the volumes again. He knew twenty-seven of the lecturers personally.

As Halford E. Luccock points out in the Foreword, the book gives a reflection of the changing world during the past seventy-five years. As the world changed so the form of preaching changed. "As the series goes on, we can trace the changes from more formal, traditional oratorical forms to direct, conversational speech."

The summaries of the lectures are interspersed with biographical notes and lively comments by Dr. Jones about the lecturer, his style and his thinking. The quotations included from the lectures "wriggle" with action. Where praise is due it is given, but the truth does out: "The great moment had come! The Dean of St. Paul's, London, in clerical attire correct to the smallest detail, 'legs cased in hierarchical gaiters,' arose, adjusted his spectacles, hitched his shoulders, and began to read, his voice inaudible to most of his hearers. The lecture was a dreadful disappointment. . . . His audience on the first day was large, but I should say fully one-third of them went out before he had finished; and there was a very sad falling off for the remainder of the course."

It is of interest to S.M.U. alumni to note that Bishop Edwin DuBose Mouzon, about whom an article appears in this issue of the *Journal,* is the only lecturer in the Yale series who was from the deep South.

The final chapter of the book, "After Eighty Years," discusses the "Preaching Trends in the Lifetime of the Series," the "Representative Character of Lectureship," and "The Lighter Side of the Lecturership."

My personal reaction is that this is the best book published about this great series of lectures on preaching.

THOMAS H. MARSH

THE FAMILY PLEASURE CHEST

By *Helen and Larry Eisenberg. Nashville, Tenn.: Parthenon Press, 1951. (Distributed by Larry Eisenberg, 2403 Branch St., Nashville, Tenn.) 207 pp. $1.00, Paper; $1.50, Cloth.*

Helen and Larry Eisenberg have made another helpful contribution to the field of recreation. Feeling that television is a force that can help bring the family together physically but not necessarily unite it in any other way, they have prepared this book in the hope that it will help cement families into a real unity through playing together.

Here are compiled hundreds of family fun ideas, a helpful bibliography, an introduction on the importance of family-togetherness, suggestions for family camping, ideas for family nights at church, and so on. Families should find the book very helpful.

HOWARD GRIMES

John Wesley

By *May McNeer and Lynd Ward. New York, Nashville, and Dallas, Abingdon-Cokesbury Press, 1951. 96 pp. $2.50.*

This is a book about the founder of Methodism, written and illustrated for children. The sketches in black and white, and many others in brilliant colors, all make the theme stand out vividly, and are fascinating in details.

While the book was written for children, many Methodist adults do not know a great number of the facts and interesting incidents from the life of Wesley contained in this well written little book.

If you are interested in a story to read to your children, and desire one that is well illustrated, here is your book.

Thomas H. Marsh

The Reader's Bible

New York: Oxford University Press, 1951. 367 pp. $6.50.

The aim of this publication according to the publishers, is to present the text of the King James Version unabridged, in an edition that is more readable than the double column format ordinarily used.

A few helps to readers have been included, but *The Reader's Bible* is intended for the ordinary educated man who is without the knowledge of the specialist. Brief introductions to groups of books are given, including a discussion of the historical origin of the books, as well as an explanation of their nature and purpose.

The binding is buckram over heavy boards, with gilt lettering. There is a special thin paper edition and a deluxe Oxford India paper edition which is only 1⅞ inches thick, bound in maroon, with gilt edges.

Thomas H. Marsh

The Church and Contemporary Change

By *G. Bromley Oxnam. New York: Macmillan, 1950. 132 pp. $2.50.*

Although somewhat alliterative in title, no such harmony prevails in the implications of the problem presented. An obvious postulate, that of change, is used to set the problem of an ultimate choice between a change of consent or one of coercion. The fact of change involves two concepts; power and justice. The shades of Lord Acton's dictum concerning absolute power are resolved by the fundamental democratic processes. And yet, the arena of the ultimate resolution of the attributes of power and justice is within the heart of man. The nature of man is basic to the problem. Only the Christian view of man's being a son of God, a being of infinite worth, can provide the necessary dialectic between individualism and collectivism.

The remarks regarding the relationships between the Church and communism are brought to conclusion in a masterful decalogue in which the Church is identified with no particular economic system, but at the same time it retains its judgment over all. The reflections of the economic pronouncements of Amsterdam are very strong throughout the book. The Church is not a chaplain to the status quo. As a result the minister must forever distinguish between the forces now spent and about to relinquish power, and the dynamic forces about to assume power.

The first four chapters of the book set forth in some detail the nature of the change and social crises upon us. Throughout the book, the therapeutic role of the Church is suggested. However, it remains for the chapter on Christian strategy to give the minimum accomplishment necessary on the part of the Church to meet successfully the contemporary crises. The Church must heal its divisions, regain touch with dominant realities, "summon Christians to take courage to become co-workers with the Eternal," speak effectively upon the subject of war, make it abundantly clear to all men everywhere that its interest is not in property, nor in power, nor in prestige. "Its purpose is to teach the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

Decherd Turner, Jr.

Religious Beliefs of Youth

By *Murray G. Ross. New York: Association Press, 1950. 251 pp. $3.00.*

The results of this objective and scientifically controlled study are disturbing but not surprising. Based upon a study and analysis of the structure and function of religious beliefs of young adults as evidenced in a questionnaire sample of 1,935 youth and intensive interviews with 100 young people, the returns bid farewell to any complacency churchmen might hold regarding contemporary religious conviction. This project was sponsored by the National Council of the Y.M.C.A. in the interests of their own and other interested institutions' programs. Replete with tables and analyses, the basic conclusions reached were that while three quarters of the respondents "believed" in God, practice did not conform. Less than half go to church once a week, and over a quarter go infrequently; less than a third pray daily, while about a third pray infrequently or not at all; three in a hundred read the Bible daily, and over three quarters read the Bible infrequently if at all. Obviously, religion and religious issues are not a part of the active thought processes of the youth of this group.

Of course, one could quarrel with definitions of terms, etc., as used in this study. However, it is a basic contribution to the whole problem of religious development. The picture is brightened in the closing chapters by some extremely interesting and worthwhile suggestions.

Decherd Turner, Jr.

World Faith in Action

Edited by Charles T. Leber. Indianapolis: Bobbs-Merrill Company, 1951. 345 pp. $3.00.

A symposium to which twelve authors have contributed, *World Faith in Action* will present the contemporary situation of the church throughout the world. Interestingly written by recognized authorities in the various areas, the book presents the most up-to-date and comprehensive account of the Christian situation in all lands. The character of the book is such that it is as useful to the layman as to the specialist. In a time when the Church is concerned with its oneness as never before, this account of "The Unified Missionary Enterprise of Protestant Christianity" should be widely read throughout the Church.

Fred D. Gealy